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BOOK NOTICES.

Meditations on The Essence of Christianity. By R. Laird Collier, D.D. Boston: Roberts Brothers, 1876. [Contents: (1) The Only God; (2) The Real Christ; (3) The Known Spirit; (4) The Right Religion; (5) The Sure Hell; (6) The True Heaven. [The introduction commences: "After reading Feuerbach's 'Essence of Christianity,' Buechner's 'Force and Matter,' and other books of like tendencies, I was led to look into my own heart to see if my faith in Christ and Christianity had been either destroyed or disturbed. I meant to make honest work of it. The *forms* in which I had held the 'Old Faith' had in many cases been modified, and in some wholly given up. But the 'things essential,' the 'things which remain,' became more real and more dear to me as I disencumbered them of their traditional and conventional phraseology, and consented to conform their outward expression with modern consciousness, and the original and permanent spirit of Christianity itself.]]

The Logic of Chance, an Essay on the Foundations and Province of the Theory of Probability, with especial reference to its Logical Bearings and its Application to Moral and Social Science. By John Venn, M. A., Fellow and Lecturer in the Moral Sciences, Gonville and Caius College, Cambridge. Examiner in Logic and Moral Philosophy in the University of London. Second edition, re-written and greatly enlarged. London: Macmillan and Co. 1876.

[*From the Preface*: "Not only, to quote a common but often delusive assurance, will 'no knowledge of mathematics beyond the simple rules of Arithmetic' be required to understand these pages, but it is not intended that any such knowledge should be acquired by the process of reading them." Part I treats of the Physical Foundations of the Science of Probability (chh. I—IV); Part II, of the Logical Superstructure on the above Physical Foundations (chh. V—XIV); Part III, of the Various Applications of the Theory of Probability (chh. XV—XVIII). (Chapter XV treats of *Insurance and Gambling*.)]

Bacon versus Shakespeare: A plea for the Defendant. By Thomas D. King, Montreal, and Rouse's Point, New York: Lovell Printing and Publishing Co., 1875. [Page 143: "Bacon being Shakespeare is inconsistent with all precedent and all subsequent literary combinations. With the object of helping the reader to form a conclusion, I have put in parallel columns a list of authors and their works, and a list of poets and dramatists, in a sort of chronological order, to show at a glance that the poet's mind is of a different stamp or kind to that of the philosopher.

Ancient.

THALES, the father of Greek Philosophy.
Socrates and Plato.
Archimedes and Aristotle.
Pliny and Cicero.

HOMER, the father of poets.
Æschylus and Sophocles.
Pindarus and Anacreon.
Horace and Catullus.

Modern.

Roger Bacon, Experimental philosopher.	Geoffrey Chaucer, Canterbury Tales.
Richard Hooker, Ecclesiastical polity.	Edmund Spenser, Faerie Queene.
Bacon (Lord Verulam), Novum Organum.	William Shakespeare, England's Dramatist.
Sir Kenelm Digby, Metaphysician.	Ben Jonson, Dramatist.
Ralph Cudworth, Intellectual system.	John Milton, Paradise Lost.
Thomas Hobbes, The Leviathan.	Samuel Butler, Hudibras.

Let any one read, even cursorily, the works of these philosophers, dramatists, and poets, and I feel certain he will come to the conclusion that Bacon never wrote the plays and poems of Shakespeare."]

An Introduction to the Principles of Morals and Legislation. By Jeremy Bentham, Esq., M. A., Bencher of Lincoln's Inn, and late of Queen's College, Oxford. Oxford: At the Clarendon Press, 1876. ["The First Edition of this work was printed in the year 1780, and first published in 1789. The present edition is a careful reprint of 'A New Edition, corrected by the Author,' which was published in 1823." *Publisher's note.* Page I: "Nature has placed mankind under the governance of two sovereign masters, *pain and pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think; every effort we can make to throw off our subjection will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire; but in reality he will remain subject to it all the while. The *principle of utility* recognizes this subjection, and assumes it for the foundation of that system the object of which is to rear the fabric of felicity by the hands of reason and law. Systems which attempt to question it deal in sounds instead of sense, in caprices instead of reason, in darkness instead of light. . . . By utility is meant that property in any object whereby it tends to produce benefit, advantage, pleasure, good, or happiness (all this in the present case comes to the same thing), or (what comes again to the same thing), to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered; if that party be the community in general, then the happiness of the community; if a particular individual, then the happiness of that individual."]

Emmanuel, ou La Discipline de l'Esprit. Discours philosophique par Jean Wallon. Paris. G. Charpentier, Éditeur. 1877. [*Contents* (translated): (1) Of truth in general; (2) Of man and his faculties, or the three temporal forms of the soul; (3) Of the True and of the understanding which is the totality of our ideas acquired or received; (4) Of the Good and of the Will, whose determinations are always present; (5) Of the Beautiful and of Love, which is the consciousness of anticipation of some future state; (6) Of the Soul and of Religion, whose object it is to restore daily the unity of our Being which we constantly destroy; To young men; The truth.]

Philosophische Schriften von Dr. Franz Hoffmann, ord. prof. an der Universitaet Wuerzburg, etc. Vierter Band. Erlangen. Verlag von Andreas Deichert, 1877. [Containing sixty-two short articles, mostly book notices, averaging about eight pages each, being reprints of the author's critiques of the philosophical literature appearing in the years 1861-1871.]

Theorie du Fatalisme (Essai de Philosophie Materialiste) par B. Conta, Professeur de droit civil à l'Université de Jassy. Bruxelles et Paris: Germer Baillière Libraire. 1877. [Contents (translated): (1) chapter I, physical and physiological phenomena; chapter II, social phenomena—historical and statistical facts; chapter III, psychological phenomena; (a) nature and seat of the soul, (b) teachings of physiology, (c) the author's hypotheses, (d) faculties of the soul, (e) dreams, (f) generalizations and résumé; chapter IV, practical value of the theory of fatalism. *Page 12*, (translated): "Statistics furnish us the most convincing proofs of the existence of fate in the domain of social phenomena." *Page 23*: "In the present state of the positive sciences, it can be proved that there exists in the universe—so far as we can know—no other substance than matter. On the one hand experience proves that there exists nothing in the world without properties. Properties of matter come under the generic designation of *force*. Hence there is no matter without force, and no force without matter. In virtue of its properties, matter changes continually, but not at a uniform rate of motion. It varies conformably to the law of *universal undulation* (the author's work, 'Theorie de l'ondulation universelle,' is referred to), and there arises a metamorphosis of matter which assumes an infinity of transitory forms in time and space."]